January 19, 1954

The LUTHERAN Witness

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM"

THE LUTHERAN CHURCH - MISSOURI SYNOD
210 NORTH BROADWAY • SAINT LOUIS 2 MISSOURI
TELEPHONE CHESTNUT 8000

OFFICE OF THE
PRESIDENT

October 7, 1953

Dr. O. P. Kretzmann
Valparaiso University
Valparaiso, Indiana

Dear Dr. Kretzmann:

Synod's Board of Directors gave consideration to your request for the privilege of appealing to our congregations for a collection on Sunday, January 31. The request was cheerfully granted by the Board. The members of the Board realize that by mere tuition University costs cannot be met and consequently funds from other sources are necessary. Furthermore, the members of the Board understand full well that the student enrollment has not increased sufficiently to take care of the expenses. However, everyone feels that our young people should have an opportunity to get their education at a Lutheran University and consequently our congregations will gladly bring an offering to aid this cause.

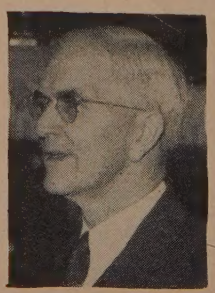
May the good Lord graciously bless Valparaiso University and grant its faculty and student body an ever deeper appreciation of the blessings of an education in a Christian atmosphere and a firm determination to carry on this work to the glory of God and the training of ever better informed and ever more deeply consecrated Lutheran young men and women. To that end may our good heavenly Father grant you a successful collection.

Yours in Christ,

J. W. Behnken

The Board of Directors of
The Lutheran Church - Missouri Synod
J. W. Behnken, Chairman

With your help this prayer can be answered



tters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"THE PASTOR'S HELPER"

of. Fred Kramer's article in the No-er 24 issue measures up to what we hen appealing for more subscriptions e LUTHERAN WITNESS, "The Pastor's r." That article, arriving in more 225 homes of my congregation before 4th Sunday in Trinity, coupled with I had to say on the morning of nber 22, worked either before or the sermon to drive home Jesus' ings on the last days. The fine, com-nsive article is well timed by you, thank you. If the WITNESS can pre-or back up the people for Sunday's ıge, the magazine is "The Pastor's ?r."

cago, Ill. ROGER SOMMER

"MOST POPULAR"

ıe article on the Augsburg Confession e June 23, 1953, LUTHERAN WITNESS ed the interest of several of our bers and resulted in a four-week -education course on "The Similar-and Differences Between the Roman olic and the Lutheran Church." This an interesting and enlightening series was the most popular of the Bible ssions we have had.

st Meadow, N. Y. HERBERT KERN

"BENCH FIND"

uring my 50 years as an active Chris-layman, I've never read or heard any-more simple, concise, and perfect ıe meaning of Jesus in the world than editorial "Three Things You Should v" in the July 7 LUTHERAN WITNESS. ently found the copy — the first issue ıe magazine which I had seen — on of the benches along the bank of the Antonio River. A Lutheran layman Iowa who spends the winters in our ıer climate left the WITNESS on the h.

ecause I love Jesus and love to in-ıce others, especially young men and men, to Jesus as Savior and Friend, already read "Three Things You ld Know" in one religious meeting would like to reprint it with proper owledgment. HOMER B. MILLER

ı Antonio, Tex.

CHURCH PENSION

With interest one read in the July 21 WITNESS the report of the Houston Convention of the esteemed Missouri Synod. However, one is surprised to read at page 12 in connection with the Pension Fund: "Workers who, after January 1, 1954, have not joined are to forfeit all claims to support benefits." This rule appears somewhat legalistic, coming from a Church. Holy Scripture states that pastors are to give themselves "wholly" to labouring in the Word and doctrine (1 Tim. 4:15, etc.). Hearers are to supply the temporal things needed. "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Gal. 6:6). Therefore that which entitles a pastor to "all good things" in the Church is not that he may have contributed to some fund, but that he has "laboured in the Word and doctrine." Has the Church the authority, then, to withhold from a minister the Church benefits which really are his due by virtue of his office, even though he may not have contributed to a certain fund?

Holy Scripture states further that temporal support in the Church is to come through voluntary donations. We read in 2 Cor. 9:7: "Every man according as he purposeth in his heart, so let him give." The Church thus evidently has not the right to prescribe to anyone just how much he should give, also when it comes to church "schemes." While needs are to be presented and things needed should be supplied, each one evidently must be left to make up his own mind in regard to the amount he will donate. Has the Church the right, then, to penalize anyone who otherwise is eligible for Church benefits just because he has not donated a certain specified figure?

Evidently the Synod itself senses a weakness in a resolution such as the one quoted, for it speaks elsewhere of "persuading" non-participating workers to join.

F. W. NOACK, Pastor
in the Evangelical Lutheran
Church of Australia

Swan Reach, South Austraila

NOTE: *Actual financial inability to participate in the Pension Fund is excusable and constitutes good cause for charitable consideration by the Board of Support and Pensions when a nonmember of the Fund needs financial assistance after his retirement. This position is in accordance with Synod's resolution.*

Nonparticipation for other reasons, however, can be given only one interpretation — the nonconforming pastor or teacher does not want to co-operate with his fellow workers in providing for the days of his retirement by means of the Pension Fund. Thus he forfeits his right to any consideration, inasmuch as Synod resolved years ago that the Pension Fund shall be and now is Synod's method of providing support. — EDWIN A. SOMMER, *Executive Secretary,* Board of Support and Pensions

"SPARE TIRE"

Some church people like to use the Bible, the pastor, and the church like a spare tire. The only time they are interested in church and their pastor is when they are in trouble. Otherwise they are very careless about their prayers and their church and the pastor. They do not have time to go to church or Christian gatherings. They are more interested in recreation or work or even sleep. But when sickness comes, they expect the pastor to have time no matter when it is. What would they say if the pastor would say: "Well, you don't have much time for the Word of God; so I don't have much time either. I'll come when it is convenient." I think it would do some good if the pastors would say that to them. Many people would either get in or get out. They would no longer be hitchhikers. They expect the Lord and the pastor to have time whenever they need them, and a pastor does consider it his duty to go, whether that member does or not.

Saginaw, Mich. A. R.

CORRECTION

In the October 13 issue of the WITNESS, page 9, in the article entitled "Evidences of Repentance" in the second paragraph I call attention to the statement: "We are not aware that Christ or the Apostles ever rent their clothes or strewed ashes . . . because of the wrongdoing of the people." . . . Acts 14:14 states that both the Apostles, Paul and Barnabas, rent their clothes. To my knowledge this is the only instance where this is stated to have been done at any time by the Apostles.

Schaumburg, Ill. F. A. HERTWIG, JR.

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e Lutheran Church — Missouri Synod

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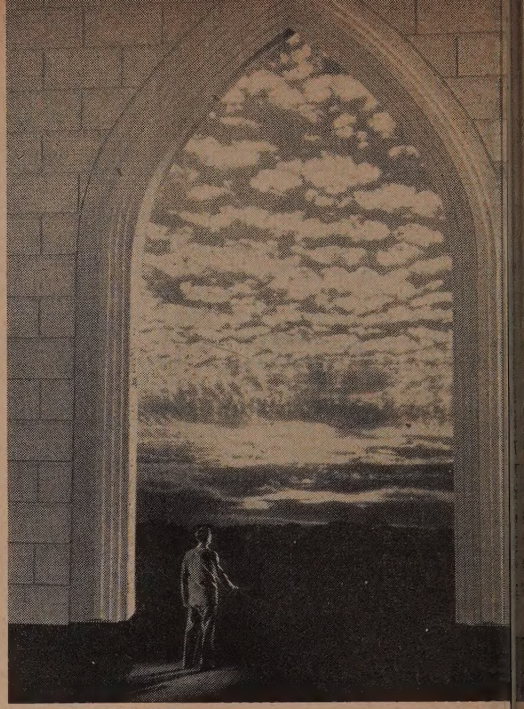
"Out of the Depths"

By CLARENCE H. PAULING

Pastor, Trinity First Church, Minneapolis, Minn.



A. DEVANEY, INC., N. Y.

"Nearer to God"

Depths often bring us nearer to God. That sounds contradictory, does it not? We would think that the heights of human happiness and experience, the high points of our prosperity and good fortune, bring us close to God. But that is not always true. On the crest of good fortune we often forget God, and only after God has permitted us to be cast into the depths of misery, helplessness, suffering, and pain do we seek, appreciate, and truly recognize God as we ought. When one stands on the lowest point of the United States, in Death Valley, 297 feet below sea level, one can also see the highest point, Mount Whitney, towering 14,000 feet into the air. The question often comes to mind: "Would Beethoven have written his most beautiful symphony had he not become stone deaf?" It was not until John Milton had become completely blind that he dictated his sublimest poetry. The depths of pain, not the heights of fortune, bring us nearer to God. Thank God for the depths!

Sickness

Sickness is one of the depths by which God makes man reflect seriously. We are forced to be alone with God. A recent advertisement offering a pocket radio stated: "You will never have to be alone again!" That's one of our greatest troubles. We are not alone enough. Day in and day out, in the kitchen and in the living room, through radio and television, we are hearing other people, thinking their thoughts, singing their music, living their lives, and absorbing their principles, and when the gadget is turned off, we feel afraid and uneasy because we dread to be alone with our thoughts, alone with ourselves, face to face with God alone. Consequently, we flit from activity to activity, from noise to noise, from diversion to diversion, to avoid hearing the voice of God speaking to our souls, until God permits us to be driven into the depths — then we have to listen. And we are surprised to discover God as He really is — in all His love and beauty. All the while we have been like blind people walking through an art gallery or like deaf folk sitting in a concert hall. Thank God for the depths!

Realization of Our Sinfulness

In the depths we come to a realization of our sinfulness. When we suffer pain, we cannot help reflecting upon the source of pain and misery and death. Our thoughts go to Eden, where we find that the transgression of God's Law caused the germ of sickness and death to enter the body of man. We come to realize that through our sins we have brought pain and misery upon ourselves. We learn to appreciate our Savior and His sacrifice. We can evaluate more fully Christ's soul anguish in Gethsemane, His groaning under the burden of the world's guilt. We can estimate more fully the physical suffering of Jesus. With the penitent thief we realize that we are afflicted justly because of our deeds, "but this Man hath done nothing amiss." Jesus suffered willingly in our stead, He endured suffering and death for His enemies, who despised and rejected Him. The depths teach us to love Jesus more. Jesus said about the sinful woman: "She hath loved much because much was forgiven her." That's why Paul, who considered himself the least of the Apostles because he had persecuted the Church of Christ, marveled so greatly at God's mercy and forgiveness in Christ. Thank God for the depths!

God's Goodness

Through the depths we see God's goodness. We walk about day after day with our eyes fixed on this world and what it offers. We imbibe from the world a shallow appreciation of things that are material and physical only. We are too materialistic, too earthly. Too little do we realize that all true gifts, all perfect gifts, come down from above. So God permits us to be thrown flat on our backs, and we are forced to lift our eyes up to Him. And being forced from the depths to look to God, we discover that there are blessings much more precious than earthly things. We taste that the Lord is good. We experience His power, His presence, His peace, His goodness. And w der how we ever could have ove these true values. Thank God depths!

Humility

In the depths we become h All about us the world urges "blow our own horns," to step f and demonstrate our own impo to be somebody, and to let the know about it. We are told: D a shrinking violet! Don't be a flower, born to blush unseen, its fragrance on the desert air. are prone to absorb a great this attitude of the world. We proud and convinced of our o portance and our own righteo Then God in mercy permits u thrown into the depths of sickn pain, and we learn the hard w we really are very insignifica we are not important in this that the world and God can ge without us very easily.

The Apostle Peter learned t son the hard way. Now and the would become impressed with H strength and importance. Whe said that all would be offended and would forsake Him, Peter that though all should forsake H would never do so. Peter ev tempted to walk on the wate each time Peter depended on H he made a mess of things. an altogether different Simon a chastened and disciplined Pet later wrote: "Be clothed with h for God resisteth the proud and grace to the humble." No one main proud and self-righteous depths. Robert Louis Stevenso said: "The most dangerous

(Continued on page 13)

Genius and Enigma

By ADOLPH HAENTZSCHEL

Professor of Philosophy, Valparaiso University, Valparaiso, Ind.

e *Saturday Review* of June 13, 953, carries an article by Albert chweitzer entitled "Ethics for ntieth Century Man."

chweitzer is one of the most re- table men of our time and likewise of the strangest and most enig- c. Born in 1875 in an Evangelical pnage in Alsace, he received uni- ty training in philosophy and the- y and also became an outstanding nist and music critic. As curate of urch in Strassburg he preached larly and instructed for confirma- By the time he had reached the of thirty, he had published books hilosophy, theology, and music.

n his thirtieth birthday, in 1905, veitzer determined to devote the of his life to the service of un- nate fellow men by going to Africa doctor. This was not a sudden in- ation. He had long felt that, being ichly blessed himself, it was his to help others who were passing r lives in misery and suffering. mphlet of the Paris Missionary So- y which told of the bitter need for ical care in Central Africa decided choice of a field of service. Disre- ling the protests of relatives and nds, who felt that his unusual tal- would be wasted among savages, took seven years of training in licine and surgery and, early in 3, set sail with his wife for French atorial Africa.

Lifework

Lambaréné, on the Ogowe River, ut a hundred miles south of the ator, has been called "the most un- lthy spot on the face of the earth." re Schweitzer set to work building a hospital under the most primitive discouraging conditions. This work mercy he has carried on and ex- ded these forty years, with occa- al recuperation periods in Europe. ough medical and surgical treat- t he has relieved the sufferings or ed the lives of untold thousands of less Negroes, some of whom were ught as far as 300 miles through jungle. Sunday mornings he aches in the hospital. He tells his ents: "It is the Lord Jesus who has the doctor and his wife to come he Ogowe."

"Reverence for Life"

n the face of all this, Schweitzer's cle on "Ethics for Twentieth Cen- Man" cannot but puzzle a ghtful reader who is not familiar with other writings of his and with certain details of his life history. He insists that a man's world view determines his ethics — his convictions of what is good or evil, right or wrong — and that is undoubtedly true. One then expects him, in setting forth ethics, to base it on his own world view. And this he does. But how does he proceed? Does he start from the Christian world view and draw his ethics from the Bible? Clearly not. He draws on his own meditations and comes to the conclusion that "reverence for life" — life as such, every kind of life — is the only proper basis for ethics. This, he holds, is a broader and more complete conception than the principle of love which the Bible inculcates.

Attitude Toward Scripture

What, then, is Schweitzer's attitude toward the Scriptures? He is unfortunately a so-called Modernist, a man who denies the divine authority of the Bible and treats it like any human book. He grew up when this form of unbelief was rampant in the Evangelical Church of Germany, absorbed it from his father and teachers, and has persisted in it. His writings on religious subjects clearly show this. What, then, is his attitude toward Jesus? Dr. K. Lake of Harvard University says: "Schweitzer dropped the ecclesiastical doctrine about Jesus, but wished to follow the example of Jesus Himself." By "ecclesiastical doctrine about Jesus" is meant the clear Scripture teaching that Jesus is the incarnate Son of God, whose atoning death wrought our salvation. This teaching Schweitzer dropped, for he regards Jesus as only another human being, though perhaps as the greatest who ever walked the earth. However, when anyone rejects the claim of Jesus to be accepted as God and Redeemer of the world, we cannot do otherwise than join with sadness of heart in the judgment of Professor Chantepie de la Saussaye, the greater teacher of comparative religion at the University of Leyden: "We are Christians because we regard Jesus as our Savior, and salvation through Jesus is the historical basis of all true Christian religion. The Moderns are not Christians and have no true religion."

UNITED PRESS PHOTO

Dr. Albert Schweitzer and nurse in his hospital in Lambarene, French Equatorial Africa

His Sensitivity

But if Schweitzer cannot be counted a Christian, how can he do such marvelous works of love in Jesus' name? Schweitzer himself recounts that in his boyhood he not only was extremely sensitive to the sorrows of other human beings, but also felt a great sympathy for animals, so that, for example, he would shoo away birds in order that his companions might not shoot them and was filled with horror at seeing animals caged in a menagerie. This natural sensitivity to pain and suffering he associated with his knowledge of the deeds of Jesus in relief of bodily distress, and from this grew his ideal of alleviating physical pain and wretchedness, even though he remained deaf to the message of spiritual salvation, the heart of our Lord's mission.

His Ethics Not Christian

Schweitzer, in his article, complains that ethics "is today no longer able to count on a conception of the world which can serve as its justification," and he thinks that in his idea of "reverence for life" he offers the world such a conception. He forgets that the Christian world view involves, and always has involved, the basis for the loftiest ethics, love for God and fellow men being kindled in the hearts of those who have experienced, and are alive to, the love which God has shown them in Christ. Christians, therefore, have neither need nor place for the vapid notion of "reverence for life" which came to Schweitzer, as he relates, while passing through a herd of hippopotamuses on the Ogowe.

Certainly, cruelty to animals and needless destruction of life in any form or even of the non-living wonders of God in nature will go against the grain of a sensitive Christian; but such a thing as a general "reverence for life" has no Scripture warrant, but is a vague, man-made abstraction, which arrogates to itself the right to supersede the divine principle of love toward God and man. It is of a piece with the vagaries of the Jains of India, who do not plow for fear of killing worms, do not boil water because of the "invisible insects" in it, and wear a veil so as not accidentally to inhale a gnat or two.

(Continued on page 13)

With Lutherans in *Australia and the Orient*

By E. R. BERTERMANN
Lutheran Hour Director, St. Louis, Mo.

Australian aborigines

The visit to Australia and the Far East was made upon the invitation of our sister Synod, the Evangelical Lutheran Church of Australia. As their guest I had the privilege of visiting almost every section of the Island Continent. Observations gained on the 28,000-mile trip are given in brief:

Australia

Although it is geographically as large as the United States, Australia has only 8½ million inhabitants (compared with America's 160 million). This British commonwealth is a dominion of opportunity and future. While much of the land is arid, recent years have brought substantial progress in developing large areas for agricultural use. The Loxton irrigation scheme, for example, has reclaimed 120,000 acres in South Australia. Under a government assistance program this land along the River Murray is being converted into orange groves and vineyards, which are then "sold" to the returning servicemen. Other sections, formerly desolate, have become excellent farmland through the addition of minute quantities of "trace" elements, notably copper sulphate.

With a sheep population that approximates 140 million, Australia's economy "rides on the back of the sheep." In today's market the wool from a single sheep will run from $9 to $10 a shearing. Flocks of 2,500 to 3,000 sheep are average, while those on the larger "stations" run many times that amount. Wool is sold at auction in several of Australia's larger centers in much the same way that tobacco is sold in the U. S. Buyers from every country gather at the commission houses which serve as agents representing various wool growers. In Geelong, the wool market for Melbourne, I saw wool on display as buyers from all over the world examined it in preparatory inspection before bidding. The bales spread on a single large floor brought more than £1,000,000 ($2,240,000). On the preceding day, especially fine lambs' wool brought the world record price of 570 pence per pound.

Sister Synod

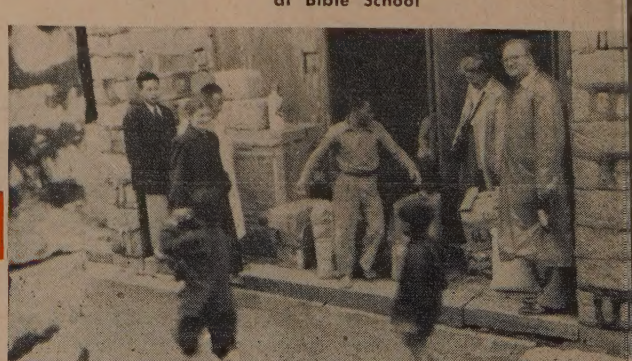
Our sister Synod, the Evangelical Lutheran Church of Australia, under the capable and consecrated leadership of President Clemens Hoopmann, numbers approximately 30,000 members and 140 pastors. Headquarters of the Church are located in Adelaide, the capital of South Australia. He the publishing house and the th cal seminary, where the able an erable Dr. H. Hamann is presid

"Congregation" and "parish not identical in Australia. The ish" of a representative pastor a geographical area, often so miles square. Within it may be three congregations, plus pre stations. The congregations are s if possible, every Sunday, whi preaching stations are reached second or third Sunday.

I was privileged to visit the m of the Union Committees, h Flinders Street Church in Ad For a number of years represen of the ELCA have been meetin representatives of the United Ev ical Lutheran Church of Aus a group roughly equal in size blessing of God has rested upon negotiations in remarkable meas that the negotiating committees now declared that doctrinal uni ists between the two bodies. Que now under discussion are on the tical" level. The most notable of is the matter of overseas conne some of which present a rather dable problem. The UELCA is aff with the Lutheran World Feder

Lutheran Hour rally, Kowloon, Hong Kong. Miss Ruth Proft (at left of procession) directs the Savior Lutheran Mission Choir shown entering chapel

The author, right, with Miss Gertrude Simon, at K'eng K'ou Hong Kong. Packages contain handwork made by refugee at Bible School



the ELCA (and The Lutheran
ch — Missouri Synod) are not.
hen you see what church union
een the two Lutheran groups in
ralia would mean on the practical
h level, you cannot suppress the
er that God may speed the day
the two groups are completely
d. In Loxton, for example, the
A group is in need of a new church
ling, but is holding off its building
s because the UELCA has a large
building more than adequate to
mmodate both groups.
he work of the ELCA is under-
d by the Lutheran Hour in Aus-
a, where 37 stations carry the pro-
n. The Lutheran Hour branch
e, under the direction of the Rev.
tin H. Winkler, is located in the
ishing house building at 70 Pirie
et, Adelaide.
had the privilege of addressing
utheran Hour rallies in the inter-
of the program during my 21 days
Australian soil. The largest of these
in the Adelaide Town Hall, Sun-
November 7.
he continent "down under" does
have television. The Australian
adcasting Corporation estimates it
take two years before Australia
have TV.

The Philippines

he work of the Church in the
ippines goes forward under the
sing of God. Missionary and Mrs.
olph Prange have recently re-
ed to the field, and Missionary and
. Louis Dorn and Missionary and
. Bruce Cassler have undertaken
r work in Manila. The ten films
he television series "This Is the
" are rendering heroic service in
ging the saving Gospel to multi-
s, particularly children, in Manila
other areas.
What a thrill to walk into the
ios of Radio Station DZAS, the
East Broadcasting Company, and
on hand no fewer than 24 different-
uage Lutheran Hour programs!

Hong Kong

In the two years since I last had the pleasure of visiting Hong Kong, British Crown Colony along the China coast, the Lutheran mission has shown phenomenal growth. Miss Martha Boss has just returned from furlough, and Missionaries Thode and Holt and their families have just arrived. The work has been greatly strengthened at Kowloon and at the Rennie's Mill Refugee Camp. The work here is under the day-by-day direction of Miss Gertrude Simon, veteran missionary worker with more than 30 years' service in China and Hong Kong. New mission places have also been opened on Victoria Island and at Kai Tak.

The Lutheran Hour, broadcast each week over the Radio Station Rediffusion in Hong Kong, has assisted the Church in her work. The Rev. Herbert Hinz serves as Lutheran Hour branch office manager in the Crown Colony. On Thursday evening, December 3, approximately 1,000 people attended a Lutheran Hour rally in Hong Kong. Diplomas were awarded to 170 who had completed the Bible Correspondence Course in Cantonese Chinese or English. The same chorus under the direction of Miss Ruth Proft furnished music for the rally.

Last year the hard-working Hong Kong missionary staff has also begun work in Macao, three hours by boat along the China coast to the south of Hong Kong. Macao is a Portuguese colony which boasts that for 400 years it has never been involved in war. Pioneer China missionary Dr. Robert Morrison lies buried there. It is also noted for the church ruins which inspired Sir John Bowring to write the words of the hymn "In the Cross of Christ I Glory."

Regular services are now held in Macao under the direction of Philip Ho and Silas Chang. A Lutheran Hour rally called on short notice brought out a hundred people for a weekday noontime meeting.

Japan

The history of the Lutheran Hour in Japan constitutes a miracle of divine grace. Begun two short years ago, the program is now heard over 18 broadcasting stations. The mail received at the Tokyo Lutheran Hour branch office approximates 3,000 letters weekly; 62,000 people are enrolled in the Japanese Lutheran Hour Bible Correspondence Course.

On Sunday, December 6, I witnessed the baptism of six Japanese who had been won for Christ through the Lutheran Hour. The service was conducted at the Ikegami Lutheran Church in Tokyo by the Rev. Delmar J. Glock, who also serves as Lutheran Hour branch office manager.

On Tuesday evening, December 8, some 400 "graduates" of the Lutheran Hour Bible Correspondence Course gathered at the Tokyo Lutheran Center for an evening of spiritual encouragement. Think of the value such contacts have for our faithful, hard-working missionary staff!

What a thrill to hear a Japanese gentleman get up and say: "I was formerly a Zen Buddhist. If it were not for the Lutheran Hour, I would go to hell!"

Korea

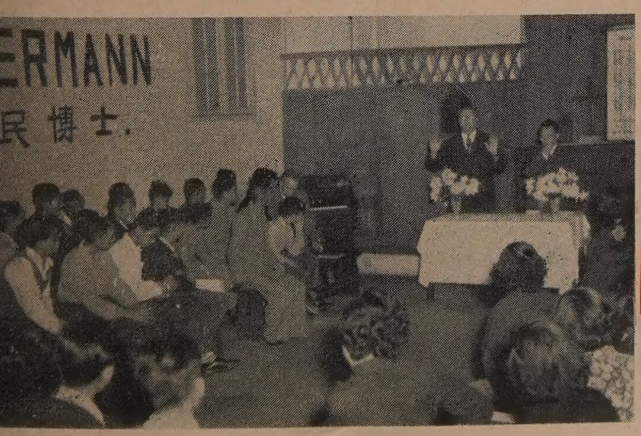
By the grace of God, the Lutheran Hour will soon be privileged to broadcast in Korea.

Korea, I firmly believe, constitutes a bright missionary opportunity for our Church. Today Korea contains the highest percentage of Christians (5 per cent) of all countries in the Orient. The Presbyterian Church in Korea, for example, numbers some 600,000. Missionaries there told me that 90 per cent of the Koreans are today living in a spiritual vacuum because the former religions of Buddhism, Hinduism, and Confucianism have been widely discredited because of the devastation of war.

In our negotiations to place the

(Continued on page 13)

ac Mah, right, interprets for the author at Lutheran Hour rally held in Macao



Missionary Paul Heerboth, right, answers questions of Japanese after the author spoke in Tokyo

YOUR SYNOD

THE PRESIDENT

We were in Europe again. It was a very brief visit, but necessary. Why necessary?

Our brethren in Europe invited us and pleaded that we come. Dr. P. H. Petersen urged the importance of it.

The leaders of the three Free Church bodies — the Ev. Lutheran Free Church, the Breslau Synod, and the Independent Lutheran Free Church — had arranged a meeting at Frankfurt am Main. In the fall of 1945 we were permitted to suggest to the first two mentioned to begin doctrinal discussions to determine whether agreement could be reached on the basis of God's Word and the Lutheran Confessions. They agreed to do so. God blessed these negotiations, and the two church bodies established pulpit and altar fellowship. All the other Free Churches then formed the Independent Lutheran Free Church. After further negotiations all Free Churches are now in pulpit and altar fellowship. Thank God! Our meeting with them served to cement the relations all the more closely.

Our Synod has granted these Free Churches a subsidy for their work among the refugees. They are financially not able to do this work alone. There is very much of it to be done. Furthermore, our Synod has been financing the costs of Oberursel, the theological seminary for the training of national pastors. These projects needed thorough discussion. Dr. L. Meyer, experienced in this matter because he did very much of it in the past, led these discussions and prepared the suggestions now being made to the Board for European Affairs, which has taken over most of our Church's work in Europe.

Our brethren in Europe were disturbed by reports which they had received from various sources about the situation in the Synodical Conference. They read the charges against our in different periodicals, charges t were forsaking the old paths in c and practice. The brethren had ceived garbled and false reports from as far as Australia) that our would surely join the Lutheran Federation in 1957. Evidently s talked out of turn and spread which have no foundation. At the ing in Frankfurt these matters w cussed thoroughly and objectivel brethren were grateful to hear t Synod is concerned about the diff that have arisen and that we do no the dissolution of the Synodical ence, but that efforts are being p under God to preserve the unity lowship. The brethren were also ful to hear that the reports ab Synod's joining the Lutheran Federation were unfounded rum

JOHN W. BEHNKEN

STEWARDSHIP COUNSELOR

Forward in 1954! Our Church at Houston determined to step up its program of missionary endeavor in *four* areas that will require increased offerings in 1954:

Home Missions. Our goal is to establish at least 120 new missions in the United States and Canada this year.

Foreign Missions. Only 6 per cent of the world's population, excluding the United States and Canada, is nominally Christian. We are entering Chile now. Perhaps we can enter Korea and Portugal soon. Our eyes are also on other areas.

Higher Education. Large sums are needed for the operation and expansion of our colleges, normal schools, and seminaries in order to supply more pastors, teachers, and missionaries for our growing church body.

The *fourth* is a decided stepup in pension payments for our disabled and retired workers and their dependents. Even the new pension scale is inadequate.

The Goal: Our Church, through its Fiscal Conference, has set itself the 1954 goal of $8,100,000. That's an increase of $1,600,000 over 1953 — a stepup of $3,350,000 in five years! Only $400,000 of the $8,100,000 is planned for buildings. The rest is required for *current operations.*

The Outlook: Our 32 North American Districts have assumed 96 per cent of their part of our Church's goal for 1954. That's something to rejoice over! Few other church bodies of comparable size can point to such a record. This is proof that our people are realizing more than ever before their high and heavy responsibilities to share Christ and His glorious salvation with others.

But with 96 per cent of the goal subscribed, there is over $250,000 which is not provided for. Where will this come from? Will our 1,250,000 communicant members give this additional $250,000 during this year? Why, that's only twenty cents per member! Yes, but . . . !

Our Experience: Do you know that last year our Church had trouble meeting a goal $1,600,000 less than the one which is asked for this year?

Why? There are a number of reasons:

1. *Too many congregations have forgotten that Christ has placed missions into the congregational program. Missions should never be considered as "outside" purposes.*

2. Too many congregations waited until the latter months of the year before giving any sizable amounts to missions.

3. Too many congregations using the single pocket envelope gave too small a percentage of their income for missions.

4. Too many congregations are self-centered. They spend too much on themselves and too little on others. This can become a very bad habit.

5. *Too many congregations know too little about their Church's Christ-centered missionary program. Our people are not conscious of their gre sionary responsibilities.*

The Remedy: 1. Preaching and ing *Christ* — not about Him.

2. Regular offerings for m throughout the year.

3. A larger percentage for m where the single envelope is in us Houston Convention urged one for missions to every two spent a as the very minimum. Dollar for would be much better.

4. Special mission offerings the Epiphany and Lenten seaso at least *two* mission festivals pe This applies particularly to suc gregations as have failed to fulfil their minimum missionary obligati

5. Much more information sh given on our Church's widening m program. Printed materials are able for free distribution. All read the LUTHERAN WITNESS. U fine mission films and filmstrips able at a very nominal charge. year-round missionary informatio gram for the entire congregation.

Forward in '54! Why has God our world a new year? His gre pose for 1954 is that the Gospel be preached in all the world." that has been done, the end things will come. The one great p for which the world has a new y and for which we live — is mi May that become more evident the people of our Church this yea

J. E. HERRMANN

The Psalter

...ight from the Light"

...36:9: "For with Thee is the ...in of life; in Thy light shall ... light."

... is the Epiphany season. Epiph-...y means "manifestation" or ...arance" — the appearance of ...aristmas star to the Wise Men. ...wing that star, they found the ... Child. And along that journey ...h have followed all the Gentile ...s upon whom the light of ...any has shined. For Epiphany ...ell been called "the Christmas ... Gentiles."

...piphany is the festival of light. ... the light that streamed from ...ehem's manger. It is the light ...m who said of Himself: "I am ...ight of the world."

...piphany means new light in the ... By nature we walked in the ...ess of sin. But when the light ...piphany shines into our hearts, ...mines the dark corners of sin ...ear and doubt.

...piphany means new light for the ... Where the star of Bethlehem ... not shine, there can be no true ...r peace or life. For in the dark-... all sorts of evil thrive — the evil ...leaves in its wake broken homes ... domestic strife and homeless ...ren and misspent lives. But the ...e that is illumined by the light ... above is happy and secure.

...piphany means new light for the ...d. The world is dark as the new ... dawns. It is enveloped still in ...hadows of fear, strife, and hatred. ...he light which alone can en-...en the world does not shine from ... human source — not from the ...ed Nations headquarters, nor ... the great citadels of education, ... from the scientist's laboratory. ...ight for our benighted world can ...e only from one source — from ... who is Himself the Light. That ...e radiance pushes darkness back ... reveals the fullness of God's ... in the face of Jesus Christ.

...piphany means new light for the ...rch. Today the Church must still ... Isaiah's prophetic call: "Arise, ..., for thy Light is come, and the ... of the Lord is risen upon thee!" ... Church holds aloft the burning ... of God's eternal Word. The ...nce of that Word brings light. ...n Him, God's Son, our Savior, we ...he light. In that light we travel ...own way. In that light we see an ... heaven.

THOMAS COATES

And Jesus Said

The Scripture cannot be broken.
John 10:35

There is a legitimate debate going on with respect to several points in the life of our Lord; for instance, about the length of His earthly ministry, whether it lasted approximately three and one-half years or only two and one-half years; or about the term "His brothers," whether the men so designated were His cousins or the sons of Joseph and Mary or the sons of Joseph by a previous marriage. On these subjects we have not been given enough data for a decision which can justly be called unmistakably correct. But to the matters which cannot be determined with absolute definiteness does not belong the question what His attitude was toward the Holy Scriptures. Here no doubt is justified, for the records are ample and clear; and whoever is not hopelessly prejudiced will have to admit that for Jesus the Scriptures are sacred, divine, eternally true and valid.

Take the passage given in the heading. Jesus had drawn attention to the Old Testament passage Ps. 82:6, where the judges of Israel, as representatives of Jehovah, are given the high title "gods." Then He adds to this remarkable saying: "The Scripture cannot be broken." The significance of these words is evident: The Scripture stands; it is unalterable, no one has a right to change the Sacred Text; it is everlastingly valid. It is, then, the changeless majesty of the Scriptures, their inviolability, and their eternal validity which the Lord asserts.

But this statement implies another truth. Why are they unalterable, not subject to change or to the revision of learned men? It is because they are true, the unchanging Word of God. If they were not true, they would be alterable, of course; they would have to be corrected by competent men. But the Scriptures are without error, the Word of the majestic God, blessed forever. Therefore "Hands off!"

It is in keeping with this saying of Jesus that in His debates with opponents He constantly appeals to the authority of the Scriptures. When His adversaries confront Him with their pet notions or rules of conduct, He simply says: "It is written," quotes the Scriptures to them, and vanquishes them in short order. Let us take our stand at His side.

WILLIAM F. ARNDT

The Creed

"HIS ONLY SON"

Jesus the Christ is unique, having no like or equal. He is two-in-one. God is one. Man is one. One and one are — one in the case of Jesus. He is God-Man.

The adjective "only" sets Jesus apart from all other "sons of God."

Jesus is God's adorable, true, and only Son, being of one substance with the Father. The days of His years go back beyond the Virgin Mary, beyond David, Moses, Enoch, Adam, back into the far stretches of eternity. "Before Abraham was," He said, "I am" — the ever-enduring One, with whom there is no past or future but an everlasting Now — Jehovah.

Others, mayhap, refer to Him as a teacher of ethics, or the flower and blossom of the human race, the realized ideal of humanity, the great revealer of the fatherhood of God; or, they think of Him as a subordinate deity. No; the Son of God is God the Son, Second Person of the Blessed Trinity, co-equal with the Father and the Holy Spirit in majesty and power.

The mystery of mysteries is that God should take upon Himself the form and fashion of a man.

The thought that God should stoop down into time and space to free human beings from their sins seems quite preposterous. Men ask, "Is not history self-contained?"

No. History is not a thing by itself. It is not a "big top" which shuts the outside out. History is open at both ends. Through the first flap the Son of God made His smallness of entry as a Babe; through the second the triumphant Savior blazed a trail into the hereafter, to give those who believe in Him perfect consummation "beyond the bourn of time and place."

Truth is stranger than fiction: The Son of the living God became flesh and pitched His tent among us; His was the glory as of the Only-Begotten of the Father, full of grace and truth.

Since that is so, there surely is hope for us all. If God is so concerned about His human creatures that He gave his only-begotten Son, assuredly, we may take heart. The best is yet to come. He is on our side. What more could He have done that He has not done? God so loved that He gave His only-begotten Son. There remains only to remember: "that whosoever *believeth in Him* should not perish, but have everlasting life."

ERWIN KURTH

Editorials

Christ in Us

Christ in us — that describes the state of faith. The first act of faith is receiving, appropriating Christ. The believer not only accepts Christ as his Redeemer, who has atoned for man's guilt, but he accepts at the same time the entire teaching of Christ and embodies it in his manner of living. Paul declared concerning himself: "The life which I now live in the flesh I live by the faith of the Son of God." The believer's actions are manifestations of the indwelling Christ. They are like Christ's own acts, entirely unselfish.

Accordingly, when Christians are doing something which does not comport with their Christian profession, or when they fail to appreciate what other Christians are doing, it is pertinent to inquire whether they are still in the state of faith and grace. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.)

Religion Is Fashionable

Religion is fashionable today. We would be quite impressed if it were not for the fact that it is not the Gospel that is fashionable. Even then we would never want religion to be merely fashionable. Fashions change; they come and go. The Gospel does neither. It is unchangeable.

In a manuscript for a political campaign speech the word "God" was scrawled here and there in the margin. The politician was asked why he had written the word in the margin. He said: "Oh, that. Well, that is to remind me to say something favorable about God and religion. It helps me get votes." It is customary to say something nice about religion and to bring in the name of the Deity in some highsounding, noncommittal phrase such as "Providence."

While we do not doubt the sincerity of the present fashion, and while an atmosphere friendly to the idea of God and religion is commendable, there are dangers.

Mere talk about God and religion is not saving truth. Only the Gospel has the power of God unto salvation. Christians cannot relax in their testimony of the Gospel, the real Gospel of the redeeming blood of Christ. Bringing religion into speeches and into the daily language will not turn people to Christ. This fashion can make some Christians so broad-minded in their thinking about God and religion that they can become careless and indifferent to the need of the truth about God and religion.

Reaching the Higher-Ups

It does not take much courage to speak to the humble and lowly about Christ and their soul's salvation. Destitute men and women who are down and out, who are pining in hospitals on beds of disease, who are behind prison walls, often are grateful for a visit. They are the downtrodden, and in their loneliness a friendly greeting or words of sympathy are rays of sunshine that soften a hard heart and incline it to listen to the Gospel message.

However, there are thousands of men and women in high positions who are on the way to perdition becau do not have faith in Christ. Religion means little t They stand high in the social scale and in popularit wield tremendous power on the political scene and gu destinies of nations; they control the lifeblood of a through their commercial enterprises; in the educ world they mold the character of future generations; t the radio, television, and the press they influence opinion; they rank high in professional life.

It is not always easy to reach such higher-ups. power, and influence have a way of overawing o people. It is more difficult for an employee to appro employer and speak to him about his soul's salvatio to have a heart-to-heart talk with a fellow employe easier to contact fellow citizens on a city street tha fashionable district, with its expensive and luxurious There are thousands of such people in high positio will be lost. If by chance we meet them, we would speak of something else for fear of offending them.

Through radio and television, God has given means to get the message of sin and grace into homes ordinarily would not welcome or even admit anyon were known that he intended to speak about religion Lutheran Hour, "This Is the Life," and other re broadcasts have demonstrated their efficacy in secu first hearing for the Gospel of Jesus Christ.

God wants all men to saved, also those filled with tion that looks with a restless and hungry heart only riches, fame, and power. God would have also thei consecrated to Him and their power directed into service.

Marys and Marthas

St. Luke contains an account of two devout sist Mary and Martha. One excelled in service of the hea other in service of the hands.

These sisters have their counterparts in our ch today, among men as well as women. There are those minds tend rather to an inner devotion; theirs is a faith and love. These virtues are fundamental; for w faith all work would be without a right foundation; out love there would be no motive for service. Than for the Marys in our churches! Their example inspiration.

Then there are those who delight in service of the H The Church has many needs and requires many so helpfulness from its members. Without a willingne serve with the hands much necessary work in the C would be left undone. Without those whose special gi in activity many routine tasks would never be comp Thank God for the Marthas with willing hands!

God has given His children many talents and abi and He wants us to develop them in various ways, t not necessarily in all ways equal. The services of the in which the Marthas delight should be, and usuall accompanied by the service of the heart in which the excel. Both, Marys and Marthas, should appreciat another and learn from one another.

paraiso Sunday

Synod's Board of Directors has again authorized a spe- collection for Valparaiso University.

The relationship of the university to Synod is unique. of Synod, *serves* Synod; yet it is not owned nor is it ed budgetary assistance by Synod. The school is d and operated by the Lutheran University Association, n acquired the institution in 1925.

But why didn't Synod take over in 1925? The answer n the tradition of our church body. Synod's constitu- omits any mention of college or university training for ity. It is likely that the founding fathers did not see mmediate necessity for such a program a century ago. y the picture has changed.

The unprecedented growth of tax-supported higher ols has impressed upon our Church the danger of rely secularistic education for her college youth. She s that thousands of her sons and daughters will attend ar schools, and in an effort to continue the good influ- of the Christian home, the Christian day school, the rmation instruction, and the ministry of faithful pastors, has established the Student Service Commission. This nission has done outstanding work. But that isn't gh.

A Christian education — on all levels — is a way of It involves a complete Christian environment, 24 hours y, day after day, and week upon week. Therein lies strength and distinctiveness of Valparaiso University. ecular institution has this advantage. The lines are ly drawn. The one system must be interested only in mind and in the development of professional skills. ything *stops* at death. The other system of education — basic philosophy of our Church, which is to be found alparaiso — insists that all of man's talents are a gift e Lord and must be developed to the glory of Him who them. Everything *begins* with death.

That is why our synodical officials encourage *all* of our le to support Valparaiso. At few schools do the students the total cost of their education. Subsidies from the ch or from tax appropriations make up the difference ost colleges. Valparaiso receives assistance neither from synodical budget nor from taxes. Yet Valparaiso has n because thousands of our people have recognized the e of this institution for the future of our Church.

Our Valparaiso University will continue its growth in ce to our Church in direct measure as our people recog- that this school has the only completely Christian an- to higher education. And that is the Lutheran answer. while Valparaiso may never be able to train all of our and daughters in all professions, a significant number provide future lay leadership necessary for our Church. When you make a gift to Valparaiso, you are not only ributing to the transmission of knowledge, but also mak- gift to the transmission of *all* knowledge in the light od's Word.

That is the reason for a Valparaiso Sunday — that our ersity may accomplish all that we in the Church desire truly Christian university.

Valparaiso University — Herbert W. Knopp

What's the Answer?

Question: Can we in view of Christ's statement "and ye would not" (Matt. 23:37) hold that a sinner's conversion is not even in the slightest degree dependent upon man's decision for Christ?

Answer: Man can of his own will resist the Gospel, but he cannot accept it. A sinner's acceptance of the Gospel is entirely the work of God. "So, then, it is not of him that willeth nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). "Turn Thou me, and I shall be turned" (Jer. 31:18). "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). True, man performs the act of accepting or deciding; yet it is the Holy Spirit who gives him the will and the strength to do it. Man can only hinder, not help toward, his conversion and salvation. "And if by grace, then is it no more of works; otherwise grace is no more grace" (Rom. 11:6).

Question: Can we properly say that God hates sinners?

Answer: Since the Bible itself uses such language, as in Ps. 5:5 and 11:5, it is proper for us to say that God hates sinners. Sin is violation and defiance of God's Law; hence He declares His hatred of those who oppose Him, especially willful sinners and despisers of His Word and grace. But since God is "not willing that any should perish" (2 Peter 3:9) and that even the vilest sinner may find forgiveness (Is. 1:18; 1 John 1:7), we may properly say that God loves sinners. St. Paul summarizes these truths beautifully in Rom. 5:6-10.

Question: If we are not to elevate one means of grace above another, yet do encourage daily Bible reading and weekly sermon hearing, then why do we not encourage weekly Communion?

Answer: Since Christ left no specific instruction regarding frequency of communing, the Church may not legislate, but must leave that to the decision of the individual Christian. Nevertheless, the Church is vitally interested in the diligent Communion participation of her members. Because the Lord's Supper is a means of grace, frequent participation in its blessings and benefits will exert a wholesome and beneficial effect on those who commune. Consequently, a Church which is sensitive to its responsibilities and opportunities will make it possible for its members to commune often. Large churches in particular will do well to celebrate the Eucharist weekly and also encourage their membership to avail itself of the opportunity to be strengthened and confirmed in the assurance of pardon which is offered there. And while this is true of smaller churches also, they may not feel the need as keenly. In no case must a congregation pass a resolution that weekly or any other stated frequency of communing is required or expected of its members. That matter must be left to the individual as long as he does not neglect or despise the Sacrament. More frequent participation in the Sacrament must not be considered a means of winning divine favor. The value of the Sacrament lies not in our act of communing, but in the blessings offered, conveyed, and sealed to us in it by divine grace. O. E. S.

Seminarians' Field Work

By EDWARD J. MAHNKE and LEONHARD C. WUERFFEL

Concordia Seminary, St. Louis, Mo.

▲ Seminarian to board for their fi assignr

◀ Seminarian ing group Hospital,

In an effort to assist the student to make the theology of the classroom relevant to daily living, the field work program at Concordia Seminary, St. Louis, has been established on progressive levels in three settings: summer, residence, and full-year vicarage or internship under supervision.

All first- and second-year men (approximately 350 to 400) are required to accept an assignment during two summers, either in full-time parish work or in a secular job plus active participation in a parish program.

About a third of last year's students worked full time in parishes, while two thirds accepted assignments in secular fields. Secular jobs included canning company crews, lumber camps, summer camps and resorts, construction crews, salesmen, farm work, factories, steel mills. To be acceptable as field work, the particular job must give the student opportunity to work with people, and his immediate supervisor must agree to submit a brief evaluation of the student's ability to get along with fellow workers, while the students, mindful of their future work, are required to submit evaluation reports on the value of the experience in preparing them for the ministry.

On the basis of the students' response it is evident that they are learning firsthand to know people, to appreciate the individual's struggle with his tensions and problems, and to supply help on the spiritual level as they are able. One cannot disassociate from their work in secular employment the influence of these Christian young men, nor can one ignore the results of some 1,300 sermons preached by these men in all parts of the U. S. and Canada.

Under the residence field-work program, a second-year man is assigned one of 54 local congregations to observe the total life and activity of the parish. By consultation with the pastor and attendance at meetings of each group activity in the congregation, seminarians see in operation the program of administration, group work, and education. The second-year program is correlated with courses on administration of religious education.

Third-year students, required to do personal work with individuals on a spiritual level, are assigned to local institutions, where the students work under the direct supervision of the Lutheran City Mission chaplains. During one month these seminarians contacted 2,716 individuals.

One cannot divorce the development of skill from the effectiveness of the students' work. They teach religion to blind children without the customary visual aids and with only limited materials available in religious work for blind people.

One student working with a blind, deaf-and-dumb, mental patient, tried to communicate to such a person the realities and truths of Christian faith, of the hope and salvation that belong to the Christian.

Two students have been visiting a young man, an orphan, who, as the result of a serious accident, may have to undergo amputation of his legs. These two seminarians are lending real support to this boy.

Another student is instructing a 17-year-old orphan, hospitalized since he was 18 months old.

Another student visits a patient who has been hospitalized because of T. B. for approximately 35 years.

The students call on patients from out of town who, hospitalized in Saint Louis, are away from relatives and friends.

Students have opportunities to administer at deathbeds, and pre- and post-operative cases. The value of this experience depends, of course, upon the direct supervision and guidance they receive from the chaplain in charge.

Vicars

The vicarage program, which when the student completes hi year at the seminary, has bee scribed as "the acid test." In th of his training, the student spend year in a training center progra a parish which offers him the tunity to do all the things requ the minister, under the direct vision of a pastor in charge and r sible for the activity of the par congregation. These assignments across the country, afford the s many additional opportunities come acquainted with people an problems and to learn to serve t "a workman that needeth not ashamed, rightly dividing the W Truth" (2 Tim. 2:15).

In his report one vicar includ insight: "I am learning to know better. . . . I have found that things which I have taken for g have to be worked out slowl people. Often it has been the dif between milk and meat, infa adult." Another writes: "I ha some very excellent training in relations works. Pastor —, as Relations Director for the — I and Mr. —, another member of t trict Board and member of th congregation, have been e teachers and supervisors." Simi amples from the students' report that most of these vicars experie whole gamut of pastoral duti difficulties. Throughout the there is a sincere expression students' appreciation for the t received in the vicarage year.

areful examination of each man's room and field-work performance des the vicarage assignment by dents of the Districts to round ach seminarian's training.

uarterly "on-the-job" reports the student and a comprehensive t by the supervisor at the com- n of the vicarage year form the for consultation and guidance g the student's last year at the nary before he is placed into the try.

his report to the Church is not lete without a word of sincere s to pastors and people for the in which they help the students their calling as theological nts. The trend today is growing ger among the good people of the ch to help the vicars gain the of experience which they need mplete their training and to aid in confirming their decision to Christ and His people as min- of the Gospel. The Lord has ly defined in His Word the quali- ons for the ministry. In their of vicarage the students are ded the occasion for self-assess- and for seeing strengths and knesses in themselves at a time n necessary adjustments can be with maximum beneficial re- . Our future ministers will be much better equipped for their as this program of classroom work field experience is developed to a good foundation for training ughout life.

May the Lord's blessings continue est upon all those who contribute he training of the ambassadors of st.

GENIUS AND ENIGMA

(Continued from page 5)

Lesson for Christians

here is, however, much in the story lbert Schweitzer to shame us Chris- s. If he, in trying to imitate the an side of Jesus, is led to such un- h works of love and mercy, how h more ought we, who worship s as God and Lord and rest our s in the confident hope that His g love has made us heirs of His nal kingdom — how much more t we to show our gratitude to Him abundant works of self-denying ! To what extent are we doing ? How much or how little is the of Jesus reflected in us and in our ? Surely, each of us ought to ch his heart before God and ear- y strive to live ever more in ac- with the Scripture which says that s "died for all, that they which should not henceforth live unto nselves, but unto Him which died hem and rose again."

OUT OF THE DEPTHS

(Continued from page 4)

I ever climbed was Mount EGO." And the great church father Augustine once exclaimed: "Should you ask me 'What is the first thing in religion?' I would reply, The first, the second, the third thing, nay, all — is humility!" Thank God for the depths!

Patience

In the depths God teaches us patience! We need to learn patience. We are living in an impatient, restless world. Patience is rare. Just recently I witnessed a typical scene. A little girl kept tugging at her mother's coat, constantly whining: "Let's go home, Mommy! Why does it take so long? I don't want to wait any more! Come on, Mommy, let's go. Is this going to take a thousand years?" Even so we are impatient, constantly bombarding God with our impertinent questions: "WHY, why, why?" We criticize and complain. So God must teach us patience. He lets us sink into the depths. He teaches us to be still. In Psalm 46, after God reminds us of His wonderful works, from which we can recognize His power and greatness, He says suddenly: "Be still, and know that I am GOD." In the depths we learn to be still, to listen, to be patient. We learn that God's will, always good, is much more important than our own. We learn to say: "Not my will, but Thine be done." If only we are patient, we shall find that "God's ways are always right, and perfect love is o'er them all." Thank God for the depths!

Prayer

Depths drive us to prayer. "Out of the depths have I cried unto Thee, O Lord," says the Psalmist. They teach us the comfort and power of prayer. We are like millionaires who do not know that they are rich. We have God's power, His presence, His love, everything, at our finger tips. James said: "Ye have not because ye ask not!" That's it. We do not see the need of prayer; we doubt the power of prayer. As long as things go fairly well, we neglect prayer. We can get along without it — that is, until sickness lays us low. Then suddenly we open our lazy mouths and cry to the Lord. Like Peter on the water we cry: "Lord, save me!" Lo and behold! We find that God hears and answers prayer! Yes, He keeps His promise. When we come to Him humbly and penitently, asking for the sake of Jesus, God comforts us, He lifts us up, He gives us strength to bear the cross. His strength is made perfect in our weakness, that the power of Christ may rest upon us. Thank God for the depths!

ORIENT

(Continued from page 7)

Lutheran Hour on the transmitters of Korea, Dr. Hong Ji Karl, Minister of Communications of the Republic of Korea and a Christian, asked: "Where are the Lutheran missionaries in Korea?" I had to reply that to my deep sorrow there were none. He countered: "Since when doesn't the Savior's great Missionary Command apply to you? Since when have you no obligation to come to Korea?" For more than a quarter hour he pleaded for Lutheran missionaries in Korea in phrases like these, quoted virtually verbatim: "The Lutheran Church *must* send its missionaries into Korea." "Your people *must* become acutely aware of the great need." "While it is true that we have other groups represented in Korea, this is a sacred competition for Jesus Christ." "Here in Korea godless Communism and Christianity are in direct collision; and the Lutheran Church *must* take its part in this decisive struggle." Repeatedly he spoke of "the challenge of Korea to the Lutherans."

Pray God that He may speed the day when our Church's mission work in Korea, authorized by the Houston Convention of Synod, has become a fact and a far-reaching reality!

"Jet Stream" to Hawaii

Modern transportation can sometimes achieve near miracles. On Sunday, December 13, I preached at the Tokyo Lutheran Center in the Japanese and the English services. During the course of the afternoon I made a recording for the Japanese Lutheran Hour program. Then, after a farewell dinner, I boarded a Pan American World Airways Stratocruiser for the Hawaiian Islands. Riding the swift "jet stream" 25,000 feet above the ocean, the double-deck plane spanned the 4,500-miles non-stop Tokyo to Honolulu in approximately 11 hours. By virtue of the crossing of the international date line, it was still Sunday, December 13; and I preached, after an additional hour's flight from Honolulu, at Hilo on Hawaii Island, the largest of the Hawaiian group.

IMMIGRANT CENTENNIAL

This is the story of American Lutherans who have lived the last 100 years in support of Thomas Jefferson's Declaration of Independence challenge that all men have unalienable rights, including "life, liberty, and the pursuit of happiness."

The centennial observance last year of Synod's Lutheran Immigrant work recalls great names and heroic accomplishments. Well may we honor the

name of Theodore Julius Brohm, who as a candidate of theology helped fell trees, clear the ground, and build the one-room log cabin, the first Concordia Seminary. Four years later he accepted the call to become pastor of Trinity Church, Ninth Street, New York City.

Here God was to use him for furthering the immigrant pledge "to transmit to posterity . . . this faith . . . ordained by God for all men." Sailing vessels were bringing immigrants to America by the thousands, most of them through New York Harbor. When New York State appointed its first Immigrant Commission in 1847, Pastor Brohm summoned two of Trinity's laymen, J. H. Bergmann, a wealthy tobacconist, and Joachim Birkner, to form an unofficial immigrant committee.

In that era, when delegates traveled from Fort Wayne, Ind., to St. Louis at a cost of $50 and four days' time, when the Michigan men came by the Wabash Canal, and the brethren journeyed from Chicago on horseback and by wagon, Pastor Brohm came from New York to St. Louis, to be named Eastern Regional Vice-President of Synod in 1850.

A year later he was at Trinity Church for the Milwaukee Synod, pleading, with the aid of his two lay associates, for formal recognition of their Immigrant Committee. Synod was sympathetic, but Vice-President Brohm wanted more than sympathy; he wanted action! At the Cleveland Synod of 1853 President Frederick C. D. Wyneken announced, according to the Synodical *Proceedings,* "Synod . . . considers the enterprising brethren as a committee of Synod." Thus Immigrant Mission work was recognized a century ago.

Pastor Brohm and his successor, Pastor Frederick W. Foehlinger, carried on their volunteer efforts until the 1866 St. Louis Synod voted that *Der Lutheraner* report the need for an Immigrant Mission agency.

By 1869 the urgency for a full-time Immigrant Missionary was such that the New York Pastoral Conference called Pastor Stephanus Keyl of Philadelphia to man the post — at an annual salary of less than $200. So desperate was the plight of newcomers to America that Pastor Keyl made a personal appearance before the Fort Wayne Synod to plead that friends at home and abroad urge immigrants to speak only to the missionary and make no travel plans from New York without his advice. Verified personal experiences of those still living tell of all-day rides through New York's Central Park to boost the fares of unscrupulous cab drivers, and five-cent "L" tickets sold for $10 (and up to $50) to unwary immigrants as "reduced fare" tickets to Chicago.

From 1847 to 1874, 5,422,815 immigrants came through New York alone. The Eastern District (the Atlantic District came into existence in 1906) memorialized the 1872 St. Louis Synod to authorize an Immigrant port for Baltimore, Md. Through this port, Boston, New Orleans, and Galveston, and even Quebec, an additional 5,000,000 were estimated to have entered the U. S.

To the First Delegate (national) Convention of Synod, held at Fort Wayne, the Immigrant Mission Board reported that it had sought and sheltered "the stranger, particularly those of the household of faith."

By 1885 the work necessitated Synod's purchase of property at 8 State Street, New York, for $45,000. Known by old-timers as the *Lutherisches Pilgerhaus,* this Lutheran Immigrant Home was Missionary Keyl's headquarters, where he served as the "first friend" in America to thousands upon thousands of immigrants from any nation. The hungry were fed, the homeless sheltered, the ill-clad clothed, and work was found for the unemployed. And thousands of tracts and Scripture text cards were distributed. The transatlantic liner replaced the sailing vessel, and the immigrant "hotel," no longer necessary, was sold in 1917.

The Metropolitan Lutheran Inner Mission Society was founded in 1923. After Synod gave its Districts jurisdiction over immigrant work, the Atlantic District assigned this part of its mission in the New York area to the society. Rev. W. M. Stieve heads the mission, with offices at 422 West 44th St.

Close co-operation with the U. S. Government is maintained through the General Committee for Immigrant Aid at Ellis Island and the New York Harbor, of which Pastor Stieve is chairman. The committee represents all religious and social welfare groups which schedule services and care for the immigrants and detainees.

The centennial in this phase of Synod's operations is the story of American Lutherans who proclaimed the old Gospel in a new world.

GEORGE W. E. NICKELSBURG, SR.

LUTHERANS IN FRANCE

Yes, there are Lutheran churches in France. One hears less about them and their activity because they are a minority, not only when compared with the large Lutheran groups in central and northern Europe or in America, but even less conspicuous when compared with the overwhelmingly dominant Church in France: the Roman Catholic Church, which claims 95 per cent of the total population. Nevertheless, Catholicism during the last 50 years has lost so much of its hold on the French mind and soul that the time is ripening for the churches of the Reformation to begin to reap a harvest in France such as they have not known since the days of Luther. Catholics

Pastoral Conference of the Ev. Luthe Church in France and Belgium. Seated Pastors A. F. Michalk, F. C. Kreiss, L. Standing: Pastors G. Wolff, S. E. Peys Hobus, J. Bricka

themselves admit that barely cent of nominal French Catholi go to church and that France n considered a missionary countr is, a dechristianized, practically country, to be reconquered for The Lutheran Church — with it evangelical message, its stron trinal position, and its deep f God's saving power as it flows f Means of Grace has something the French.

Since 1945, 3,000 French Catholic priests have left their and lost themselves in civilia None of the Reformed churches to be able to attract them fo work in Christ's vineyard. Lu churches in France seemed to little attention, perhaps were as of their small size, or weaken cause of their indecision, their unity of purpose and of doctrina fulness. Liberal Reformed infl had worked tremendous har sapped the strength of these a small Lutheran groups. Not 30,000 Lutherans in the region of béliard (along the western bor Switzerland) and fewer than Lutherans in the region of H that is all the Lutheran Chur claim in France, when one do count the 250,000 nominal Lut living their separate lives in th man-speaking eastern provinc Alsace-Lorraine (where churche a special status resembling t *Landeskirchen,* provincial chur other European countries).

For some years, our own C the Missouri Synod, has worl France by granting assistance small Evangelical Lutheran Church in France and Belgium. this steady and aggressive, patien sion work is bearing fruit. Inc contact with the formerly confe ally indifferent French Lutheran ods of Paris and Montbéliard h been in vain. There is a growin that Lutheranism in France t God's grace will become a beaco in this land of Roman darkness.

FRED C. KREISS, *Past* Ev. Lutheran Free Church

NEWS

he ***Lutheran Outlook*** suspended cation with its last combined mber-December issue. The exec- committee of the American Lu- n Conference decided to termi- the magazine after the death last ember of its editor, Dr. Jacob ell, member of the faculty of Cap- University, Columbus, Ohio. The azine was published by the United gelical Lutheran Church Publish- House, Blair, Nebr.

hroughout its 17-year existence, *Outlook* struggled with the prob- of limited circulation.

etroit Lutheran High School stu- s will provide a one-year scholar- for a Lutheran refugee youth in nany who is eager to prepare for Lutheran ministry, the Rev. F. J. principal, announced. About 41 cent of the more than 2,000,000 gees who came from behind the Curtain into Germany after the of World War II and after the t bulk of refugees had come to tern Germany, are young people er 21, most of them Lutherans.

he scholarship will enable a ref- youth to study theology at Syn- seminary in Oberursel.

Forty years ago the Rev. Walter F. ger of Pilgrim, Santa Monica, f., preached his first sermon in that to five listeners, two of whom were ors from Los Angeles. Today Pil- Congregation has 940 baptized bers and 607 communicants.

The ***Vanguard,*** the new publication ed by the Lutheran Human Rela- s Association of America, Valpa- , Ind., made its first appearance its January-February, 1954, issue. or of the four-page paper is Victor Hoffmann, assistant professor of ernment, Valparaiso University. Andrew Schulze is president of the nization. Yearly subscription price he *Vanguard* is $1.00. Membership etary is Miss Gertrude Fiehler, 751 lanta Ave., Webster Groves 19, Mo.

Dale W. Borchard, 22, a junior at th Dakota State College, Brookings, elected president of Gamma Delta, onal association of Synodical Con- nce Lutheran students, at the an- l Board of Governors meeting in cago over the Thanksgiving week .

Mr. Borchard, who is a member of ssiah Church, Redfield, expects to duate in 1955 with a major in poul- husbandry. At the conclusion of college training, he plans to enter hatchery business with his father. Gamma Delta has 96 chapters at versities and colleges throughout U. S. and Canada.

Construction of six faculty residences on the campus of Concordia Seminary, St. Louis, was authorized at a recent meeting of Synod's Board of Directors, who also authorized the Board for Higher Education to release up to $180,000 for the projects under building-and-loan-plan arrangements. Construction of the residences should be completed within nine months.

The synodical Board of Directors also authorized the building of one faculty residence at Concordia, Edmonton, Canada, and another at Saint Paul's College, Concordia, Mo.

Dr. H. A. Mayer, formerly Assistant Secretary of Missions for Synod, has been appointed Secretary to succeed Dr. F. C. Streufert, who died last September.

The former moderator of the Congregational Christian Churches, Dr. Albert W. Palmer, hailed the New York Court of Appeals' decision upholding the proposed merger of the denomination with the Evangelical and Reformed Church as a "huge step forward toward religious freedom." "Whether the merger ever takes place at all is not so important as the decision that a denomination is not subject to control of a secular court," he stated.

Editors of three religious publications — Protestant, Roman Catholic, and Jewish — who returned at the end of the year from a five-week survey of the Middle East, spoke at a news conference held at American Friends of the Middle East in New York City.

Dr. Harold Fey of the *Christian Century* stressed as encouraging the modernization of economic life in the Middle East but added the bitterness of hatreds growing out of the Arab-Israeli war "threatens all the gains which are being made in improving the standards of living." The movement for Arab union deserves careful consideration, Dr. Fey said.

John Cogley of the Catholic *Commonweal* commented: "Israel as a state is here to stay, but it has to get it into its head that it is a small nation of 1,500,000 in the midst of 40,000,000 Arabs and that the United States cannot afford to antagonize the Arab world."

Morris Lazaron of the *Jewish Newsletter* stated that he had found "passionate nationalism and a singular disregard by Israel of many of its obligations to many of the nations whose support brought the state into being." He deplored Israel's failure to consider "the effect of its internal and external policies upon American Jewry and its blindness to the psychological and economic realities inherent in its position." He has come back to the U. S. depressed, he said, because he feels that unless these factors are changed, "Israel walks down a road that may lead to disaster."

In 1953, 4,002 newcomers were established in Canada, the Eighth Annual Meeting of Canadian Lutheran World Relief announced at its meeting in Winnipeg, December 1. Since 4,217 persons were resettled in Canada during the four previous years, 1953 is an unprecedented year in the annals of C. L. W. R.

In the so-called "Sugar Beet Scheme for 1953" 208 new families (1,006 persons) moved to Canada and located chiefly in the sugar-beet fields of southern Alberta.

For four consecutive years the used clothing shipments through C. L. W. R. to the destitute people of the world have increased, with 1953 showing the greatest gain: 80,000 lbs., compared with 50,000 in 1952. Shipments last year went to Germany for Eastern refugees, to the Near East for distribution among the dispossessed Arab refugees, and to Korea.

Dr. Rex Schneider was re-elected president of C. L. W. R., and Dr. T. O. F. Herzer, Winnipeg, treasurer.

DEDICATION SERVICE: After a collection of two carloads of corn given by Lutheran farmers of Iroquois County, Ill., during Thanksgiving week, in co-operation with the All Lutheran World Relief boards of the Missouri Synod and the National Lutheran Council in 12 Midwestern States, the Missouri Synod group held a dedication service in St. John's Church, Buckley. A two-bushel measure was placed before the altar. The local pastor, the Rev. Walther Eissfeldt, read a pertinent Scripture lesson, and the Rev. Paul Meyer of Milford offered the dedication prayer. Lutheran school children from the area sang "We Give Thee but Thine Own." Walter Janssen, a Buckley farmer, spoke on behalf of the contributors.

The collection included $2,000 in cash and many cartons of clothing.

Corn from this area is processed at Decatur into syrup and other food products before shipment to Europe and the Near and the Far East.

First row, l. to r.: Rev. W. Eissfeldt; Rev. C. Fruendt, chairman; Virgil King; and Lawrence Nieman.

When the "Martin Luther" film was entering its 18th week at the Guild Theater in Radio City, New York, in December, the theater's advertisement on Fifth Avenue, directly in front of the Radio City buildings, stood across the street from St. Patrick's Cathedral. The motion picture has broken all attendance records at the Guild

"Martin Luther" has been banned from showing in the Province of Quebec, Canada, the distributors of the film announced. Alexis Gagnon, chairman of the Quebec Board of Censors in Montreal, which rejected a license for showing the film, told representatives of the Luther film distributors in Canada and the Rev. Fred Neudoerffer, president of the Montreal Ministerial Association, that the film is being banned in the interest of "social peace," but he did not explain which individuals or groups could be expected to disrupt "social peace" in the event of the film's showings in Quebec.

"Every person interested in freedom of conscience and the free exchange of ideas, including people of all faiths everywhere, must be shocked by the decision of the Board of Censors at Montreal," Henry Endress, executive secretary of Lutheran Church Productions, Inc., said of the banning of the Luther film in Quebec: "This film has already been chosen by the National Board of Review of Motion Pictures, the *New York Times,* and by others, as one of the ten best films of the year, and public acclaim has already made it one of the great smash hits of 1953—1954. . . . We believe that no board of censors has the right to censor history. It has no right to keep from thousands of people an inspiring and most timely film about religious freedom."

Under the title "Americana" the following item appeared in the first-page column "On Second Thought" in the December 21, 1953, issue of *The Observer,* St. Louis suburban newspaper:

"A friend who visited Minneapolis recently said he did a double take while passing a downtown theater. His attention was arrested by a sign which read: 'Masses 9-10-11-12' and under it 'Martin Luther at 1:30.'

"Seems that a downtown Catholic Church burned down, and Sunday Masses were being said at the theater which also was showing the controversial film of the life of the leading author of the Reformation.

"The casualness of it all illustrates the incomparable breadth of America despite all its sordidness."

The Women's Research Guild, a nonprofit, nonsectarian, nonpolitical organization of women leaders in education, religion, social service, business, and the arts, on November 20 presented an award to "This Is the Life," Synod's television series. The Guild honored the program for its "contribution to the spiritual growth of the American family, its excellence of production and entertainment, and its furtherance of Christian teachings."

When Mrs. Katherine Hewell, president of the Guild, presented the citation to Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, she stated: "We feel that the program has contributed greatly to a better understanding of Christian life while entertaining millions of people throughout the country, and it has most aptly presented the important role women play in molding a strong and spiritual American family. The program has done a great deal to make the people of America conscious of the importance of Christian living in keeping the family unit together."

COMING TV PROGRAMS

January 24 — CBS — "Lamp unto My Feet" — Drama and discussion with Chaplain Kenneth L. Ahl, executive secretary of Armed Services Commission, Washington, D. C.

January 31 — NBC — "Frontiers of Faith" — Service from Trinity Lutheran Church, Long Island City, N. Y., the Rev. Herman J. Rippe, pastor. Preacher: Dr. Alfred O. Fuerbringer, president of Concordia Seminary, Saint Louis, Mo. Music by the choir of Lutheran elementary schools of Metropolitan New York.

Consult local stations or newspapers for time of telecast

Governor Dan McCarty of Florida has signed into law two bills exempting Christian Science children from compulsory school studies on diseases and mandatory immunization against communicable disease. While the bills passed both houses by large majorities, opponents charged that passage of the bills would endanger the health of other children.

The Rev. Edward L. R. Elson, minister of the National Presbyterian Church and pastor of President Dwight D. Eisenhower, in a sermon on "In Quest of Security," said: "Our greatest need today is to regain confidence in our spiritual heritage. Spiritual security is the source of all other security. The greatest Center and Source of real security is in God, as revealed by the Lord Jesus. If we do not find it there, we will not find it anywhere."

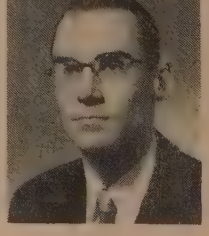
"How Unions Handle 'Co[n]tious Objectors'" was printed *Reporter,* monthly publication National Board for Religious Ob[j]. The "objectors" mentioned in t[h]ticle were affiliated with r[e]groups which forbid members unions. "The article points o[ut] many Mennonites, Seventh-Da[y] ventists, Brethren in Christ, et[c] in union shops and contribute various unions of their crafts, [b]not members. Many union-m[a]ment contract clauses protect no[n]formists in religion who will n[o]unions," the *Washington Religio[us] view* stated.

Four Lutheran mission soci[e] two Swedish, one Norwegian, a[n] German — working in Ethiopia tablishing a Lutheran secondary school for Ethiopians. To fill a the Ethiopian school system, th[e] therans want to emphasize highe[r] training of building craftsmen, o[f] Ethiopia has practically none own. The school will have two c[o]one academic, and one technica[l]

Americans are contributing[more] to their churches than official es[ti]show, the Department of Com[m]announced from Washington i[n] tober. An official statement fr[om] Department's National Income D[i]said: "We are currently in pro[g]revising our religious body seri[es] it appears that our revised figu[re]be considerably higher than th[ey] have published."

According to a 1953 estima[te] Department said Americans are[e] $1,296,000,000 a year to religious [g]While this amount is an all-time [h]in the national consumer index[.] Government, the National Cou[n]Churches, challenging the claimed that the compilation of contributions to church groups i[s] to be published soon, shows tha[t] than this sum was given last y[ear] NCC constituent denominations.

The Rev. Walter Riess of D[e]ton, East Ann Arbor, Mich., w[as] stalled as Assistant Editor of S[un]School Lite[ra]in a vesper [s]at St. Ste[p]Church, St. November 2[9] Rev. C. T. chairman of[f]od's Board fo[r] ish Educatio[n] the installati[on] and Dr. A. C. ler preache[d] his new p[a]Pastor Riess will prepare mater[ial] Bible classes of high school A 1950 graduate of the St. Louis[ia]nary, he was editor of the *Detro[it] theran* for two years.



The Rev. Walter Riess

Cleveland 40 churches affiliated Synod terminated a 12-week of Bible forums on December 20. 's in the city rejoiced over the lance at the Sunday evening s. Study groups discussed topics "Creation or Evolution?" "Do lly Know God?" "How Can I Be-" and "Which Is the Church for While only 1.5 per cent of Cleve- Lutherans attend Sunday morn- Bible classes, ten times as many ed for the evening forums.

n Friday and Saturday nights pre- g the forums, Lutherans spon- paid 15-minute radio and TV ams featuring discussions of the for the coming Sunday evening ng at church. Lutherans also dis- ed 200,000 dodgers and 750 pos- 600 members of one congregation 5,000 personal calls at homes in ration for the campaign. The Rev. Rittmann, general chairman of roject, in evaluating the plan, said: irs up missionary zeal on the part ir people." Only about five per of the unchurched people who at- d, he stated, come by themselves. eran friends, relatives, or neigh- bring the rest. "No one who at- d went away unsatisfied."

ost of the congregations have hittees for follow-up work after orums end. On the first night, 249 e 2,500 people who attended the scussion periods registered as un- hed, but Pastor Rittmann believes of the 101 who said they belonged ther denominations" also can be ified as unchurched.

he discussions presented refresher rial for Lutherans as well as in- ctory courses for non-Lutherans. 12 discussion outlines are based on of the Rev. William Adam, Low- nd., who acquainted Clevelanders the topics when he attended a ral conference in their city. eland pastors secured his permis- to publish and use the material. hese materials used in the study ons are on file in Cleveland for by other interested communities.

enry Buck of Kansas City, a mem- f the Board of Directors of Synod 1950 and former president of the her League, was injured Decem- 6 when a shelf on which he was ng paint buckets collapsed. Suf- g a severe head injury, he was italized for three weeks.

nmanuel Lutheran College, nsboro, N. C., celebrated its 50th versary with the opening of the semester last September. The col- which trains pastors and teachers he Negro mission, had a modest nning in a small room in Grace eran School, Concord, N.C. Today anuel's more than a hundred stu- s are housed in buildings repre- ng an investment of $300,000.

BOOK REVIEWS

Young China. By Palmer I. Anderson. Augsburg Publishing House, Minneapolis, Minn. 123 pages, paper cover. $1.00.

Young China in the Valley of Decision is the full title. The author served as a missionary for many years in China and was there when the Communists came. He was there when young people came to the "valley of decision." In 16 chapters he tells how some "go away," "are taken away," "turn betrayer," and how others "stand fast," "stand alone," and "bear fruit." Send a dollar to your publishing house for this stirring book, and then thank God that our mission funds sent to China and our prayers to God in behalf of the believers in China were not offered in vain. E. C. ZIMMERMANN

Beyond Anxiety. By James A. Pike. Charles Scribner's Sons. 1953. 146 pages and index. $2.75.

Written by an Episcopalian clergyman. Inspirational, informative, refreshingly Scriptural in orientation. Basic problem of man is guilt, and his basic need is forgiveness through faith in Christ and a redirection of life in view of eternity. Deplores attempts to "use" God and religion as success formula. Emphasis mainly on religion, whereas so much writing on psychology by ministers loses itself in the purely psychological and secular. Spiritual health is basic for mental-emotional health. Author believes it does make a great difference what one believes. Good illustrations, interesting style, compelling logic. Chapters on fear, guilt, inhibition, frustration, indecision, loneliness, and despair. Warmly recommended.

Milwaukee, Wis. EDWARD H. JENNE

The Organist and Choirmaster. By Chas. L. Etherington. The Macmillan Co., New York, N. Y., 1952. 178 pages. $3.75.

Though written from an Anglican point of view, this volume contains much sound and helpful advice, particularly for the organist and choirmaster who lacks experience and adequate schooling. The author writes as a churchman and from the standpoint of the Church. This adds to the value of the book. His weakest section is that on the organ. Concerning the church wedding he says: ". . . any music unsuitable for a church service is unsuitable for a church wedding" (p. 125).

WALTER E. BUSZIN

The Kingdom Is Yours. By Louis H. Evans. Fleming H. Revell Company, Westwood, N. J. 160 pages. $2.50.

In a series of 13 addresses Dr. Evans speaks of the purpose of life, the rewards of righteous living, and our responsibility to make a personal contribution toward the building of God's kingdom. His timely applications and references to the home, the school, the church, and the mission field make this book worth while. The illustrations are good. Although we cannot agree with all the statements made by Dr. Evans and some may wish that he had devoted more attention to the way of becoming a member of the Kingdom, this book will prove valuable.

Christian Social Consciousness. An Introduction to Christian Sociology. By A. B. Mattson. Augustana Book Concern, Rock Island, Ill. 267 pages. $3.50.

As the subtitle suggests, the author has intended this book to be an Introduction to Christian Sociology. Since no textbook on sociology written from the Lutheran point of view has heretofore been available for Lutheran students, Dr. Mattson has rendered a real service by offering this book. It is not an exhaustive study of the entire field of sociology. Some of the topics discussed are: Christianity and economics; the Church and the labor movement; the Church and rural life; Church and State. Dr. Mattson, professor of Christian Ethics and Sociology at Augustana Theological Seminary for nearly a quarter of a century, has had much practical experience through his services on various boards and commissions dealing with questions of sociological and ethical significance. In his discussion of the kingdom of God in history Dr. Mattson is not convincing. He presents without criticism the views of men like Rauschenbusch, Kagawa, Jones, and others. Lutheran theologians will not follow him in this view. Not everybody will agree with everything that Dr. Mattson has written, but he stresses some fundamental matters which have not always received sufficient emphasis in the Lutheran Church. Although primarily intended for students and pastors, the book has a much wider appeal. A. M. R.

Exposition of the Gospel of John. By Arthur W. Pink. Three volumes. Zondervan Publishing House, Grand Rapids, Mich. Per volume, $4.50; per set, $11.95.

The author, recently deceased, a pastor and Bible teacher of Reformed persuasion, offers a verse-by-verse running commentary of the Fourth Gospel, painstakingly seeking the meaning of every detail and endeavoring to apply the meaning as found to the life of the Christian reader. He never writes over the head of even the simplest Christian. Behind the 1,160 pages of exposition have gone the loving labors of over fifteen years of special study. We recommend the book to Lutheran Bible teachers and students, assured that they will detect the occasional obtrusion of distinctive Reformed theology.

Fight the Good Fight. By Robert Menzies. Abingdon-Cokesbury Press, New York. 1949. 173 pages, 5¼×7⅝. $2.00.

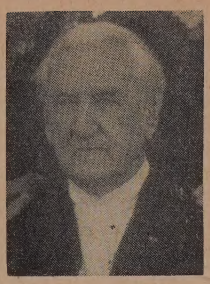
The author is a Scottish evangelical who has written and preached extensively. While the significance of the Cross could be expressed more ably as surpassing the moral, the writer does reveal a reverence for Christ as Redeemer. The addresses illuminate areas of Christian life and should prove stimulating for discerning readers. R. R. C.

DEATHS

Paul Juergensen, pastor of Our Savior Congregation, Alexandria, Ind., and Associate Editor of the LUTHERAN WITNESS, died December 29, 1953.

Dr. Theodore Nickel was born in Guestrow, Mecklenburg, Germany, in 1865.

He attended the Guestrow *Gymnasium* and the University of Rostock. In 1885 he came to America to study under Dr. C. F. W. Walther at Concordia Seminary, Saint Louis. In 1888 he accepted a call to Shawano, Wis., and became the first resident pastor of Saint James Church. While in Shawano, Dr. Nickel was also active in the Indian Mission near Shawano. In 1901 he accepted a call to Australia, where he was a leader of the Church for more than 20 years, as President of the Evangelical Lutheran Church of Australia and editor of the *Kirchenbote*. In 1923 he received the honorary degree of Doctor of Divinity from his church body. In the same year he accepted a call to Wittingen, Germany, and later to Hamburg. He was President of the Lutheran *Freikirche* in Germany until his retirement in 1931. Four years later he returned to Australia and lived in Albury, N. S. W., until the time of his death, on Nov. 27, 1953. His widow, three daughters, and one son, Prof. Theodore Hoelty-Nickel of Valparaiso University, survive him.



Dr. Theodore Nickel

Ernst Walther (May 1, 1878, Frankenmuth, Mich., to October 5, 1953), son of John G. and Louise Hattstaedt Walther. He attended Concordia College, Milwaukee, Wis. In 1902 he graduated from Concordia Seminary, St. Louis, and until 1909 served congregations at Wolf Creek, Sanborn, Spratt, Mud Lake, and Alvin, Alpena County, Mich. From 1909 to 1921 he was pastor of Trinity Lutheran at Munger, Mich. From 1921 to 1945 he served Saint Peter's Lutheran at Hemlock, Mich., retiring from the active ministry in 1945 because of failing health.

In 1914 he married Agnes List, who survives him with two daughters, Mrs. R. F. Fleming and Mrs. E. K. Morris, and four grandchildren. Two brothers, Rev. Paul Walther and Mr. Will Walther, and three sisters, Mrs. H. N. Wheeler, Mrs. J. G. Weiss, and Mrs. Martha Vieweg, also survive. His mother was the daughter of Rev. Wm. Hattstaedt, early Michigan pioneer. He was a grandson of Pastor Otto Hermann Walther, older brother of Dr. C. F. W. Walther.

The undersigned officiating, funeral services were conducted in Midland, Mich., October 8, at St. John's Lutheran Church, where, after his retirement, he served from time to time as assistant. Words of comfort were also spoken by Dr. Andrew Zeile, President of the Michigan District, and Rev. Harry Potzger. Interment was in Midland Cemetery. W. A. Rook

Otto C. W. Richert (December 25, 1888, Saginaw, Mich., to November 17, 1953, Iva, Mich.), son of Herman and Catherine Weinbach Richert; graduated Concordia Seminary, St. Louis, 1914; vicared at Saginaw, 1910; McCook, Nebr., 1911 to 1912; and Brule, Nebr., 1912 to 1913; pastor, Negro Mission, Wilmington, N. C., 1914 to 1918; and Zion, Iva, Mich., 1918 until his death.

In 1915 he married Hulda Moeller of Chester, Ill., who with a daughter and three sons: Lois (Mrs. H. Bernthal), Detroit, the Rev. Daniel, Wheeler, Mich., the Rev. Paul, Detroit, and Joseph, survives him.

Funeral services were conducted at Zion Church, November 20; the Rev. August Bernthal preached, the Rev. Fred Bickel officiated; and the Rev. Ora Riemer read the committal rites at Roselawn Cemetery, Saginaw.

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATE

Ordained and Installed:

Zorn, Ralph, St. John, Yonkers, N. Y., by A. F. von Schlichten, Dec. 13.

PASTORS

Commissioned:

Bailey, Clark R., Immanuel, Colorado Springs; Emmaus, Denver, Colo., as missionary for the deaf by E. C. Mappes, Dec. 13.

Installed:

Bartling, Walter, Atonement, Seattle, Wash., by C. R. Mueller, Dec. 13.

Bekemeier, Luther W., Hope, Park Forest, Ill., by R. H. Bekemeier, Dec. 13.

Brauer, Fred E., St. Paul, Scotland; St. John, Kaylor, S. Dak., by Hans E. Wiedenmann, Dec. 6.

Hess, J. Ralph, Holy Cross, Pittsburgh, Pa., by C. B. Schlutz, Dec. 13.

Pflug, Edgar R., St. Philip, Detroit, Mich., by Louis H. Koehler, Dec. 13.

Rutkowsky, Fred, St. Martini, Hamtramck; Trinity, Detroit, Mich., by Louis H. Koehler, Dec. 20.

Schutz, E. T., Immanuel, Burns, Wyo., by H. Niermann, Dec. 13.

Weber, George V., Trinity, La Junta, Colo., by V. Felten, Dec. 13.

TEACHERS

Installed:

Denys, Edward P., Hope, Chicago, Ill., as instructor in Luther High School South, Chicago, Ill., by Henry J. Boettcher, Sept. 13.

Going, Norbert A., First Immanuel, Cedarburg, Wis., by Henry E. Bleeke, Sept. 6.

Klitzke, Lewis W., Hope, Chicago, Ill., as instructor in Luther High School South, Chicago, Ill., by Henry J. Boettcher, Sept. 13.

Messerli, Carlos R., Hope, Chicago, Ill., as instructor in Luther High School South, Chicago, Ill., by Henry J. Boettcher, Sept. 13.

Steinberg, Walter F., Peace, Chicago, Ill., as principal in Luther High School South, Chicago, Ill., by Luther Schuessler, July 16, 1950.

MEDICAL MISSIONS

Commissioned:

Lafrenz, Audrey, Luther Memorial, Richmond Heights, Mo., as a medical missionary worker in New Guinea by Dr. O. H. Schmidt, Dec. 20.

Ground Breaking

Butler, Wis. Immanuel, church, Nov. 15.

Lincoln, Nebr. Faith, church, Dec. 6.

Melrose Park, Ill. Walther High School, Nov. 22.

Monahans, Tex. St. Paul, chapel, Dec. 13.

Wyandotte, Mich. Christ the King, church-school building.

Cornerstone Laying

Grand Forks, N. Dak. Redeemer, church, Dec. 13.

Dedication

Austin, Tex. Gamma Delta Lutheran Student Center, Nov. 22.

Beaverton, Oreg. Pilgrim, enlarged church, Nov. 26.

Escondido, Calif. Grace, new parish hall and Sunday school building, Dec. 6.

Sabetha, Kans. First, new chapel, Nov. 29.

Official Notice

The Rev. Karl Trautmann of Bad Axe, Mich., has been appointed Visitor of the Thumb Circuit to replace the Rev. Kurt Lohrmann, who has accepted a call into another circuit. — A. Zeile, *President,* Michigan District.

Acceptance of Call

The Rev. Edward J. Mahnke has acc call to the Department of Practical Concordia Seminary, St. Louis, Mo. — Niedner, D. D., *Secretary,* Board of C

Assignment of Calls

Under God's gracious blessing our s and colleges will furnish the Church following number of workers to be this year: 159 ministerial candidates, 1 graduates, 100 women graduates, beside year women teachers from our college field. In addition there will be appr 215 ministerial vicars, 62 men underg and 94 women undergraduates from o ers' colleges.

All calls and applications must b hands of the District Presidents by Diplomas of Vocation may be obtai Concordia Publishing House; applicati for vicars, women teachers, and fo graduate supply students are to be from the District Presidents.

Synod has made the important r assigning these workers to their firs service the responsibility of the Distr dents (*Handbook* 4.09). For the sake order and of fairness to all cong *direct calls* ought not to be issued. tions and boards may express a prefe a certain graduate or student, but decision must rest with the Board o ment. — Walter F. Lichtsinn, *Chairm* of Assignment.

Notices

Lutherans living in Colorado City or Sweetwater, Tex., are hereby infor services are conducted in the Johnston Home chapel, 211 W. 3d, Sweetwa Sunday at 3 P. M. by Rev. Herman E.

A man who claims to have had a l nection with Trinity Church, East St. and Trinity, Crete, Ill., has been prov untrustworthy. He has been follo practice of contacting pastors of Misso churches, and then disappearing, afte received help in the form of loans, groceries, gas, etc., for himself, his children. — A. T. Kretzmann, Crete, Il

Wanted

Anyone willing to part with a English edition of *The Pastor's C* write: Rev. Lymon E. Jones, Box 10 Alberta, Canada.

Usable theological books and maga sale at Concordia Seminary. For term formation on shipping procedure, write Company, 801 De Mun Ave., St. Louis

Changes of Address

Pastors:

Bartling, Walter J., 250 S. 152d, Seattle 88, Wash.
Beyer, Elmer, 8400 Park, Allen Park
Brack, LaVern, 936 Sixth St., Brandon, Man., Can.
Hopmann, Roland, 2480 South Shor White Bear Lake 10, Minn.
Klein, Adolph A., 3109 Norwood Dr Flint 3, Mich.
Lade, A. R., R. 3, Wathena, Kans.
Martin, Gerold, 1529 Flett Ave., Rac
Rasch, Arthur, Friedheim, Mo.
Reinboth, O. H., 1431 17th Ave., Oakland 6, Calif.
Sampson, M. J., 267 Mt. Vernon, Jackson, Miss.
Strelow, Julius L., Readlyn, Iowa
Tusty, Julius B., 82-74 Parsons Blvd Jamaica 32, N. Y.
Warneke, A. C., 1448 Kramer Ave., Racine, Wis.
Wedig, Charles E., 8600 W. 38th Ave Wheat Ridge, Colo.
Zorn, Kurt M., Lutheran Mission, Trivandrum 5, U. S. T. C., South I

Teachers:

Bittner, Eldor W., 4405 N. Michigan Saginaw, Mich.
Garmatz, Robert W., 903 N. Sixth St Seward, Nebr.
Helge, Erich E., 4301 Flora Ave., Kansas City 10, Mo.
Schliebe, Charles A., 151 S. Shaffer Orange, Calif.
Themer, Hugo, 2587 E. Burnett, Louisville 13, Ky.

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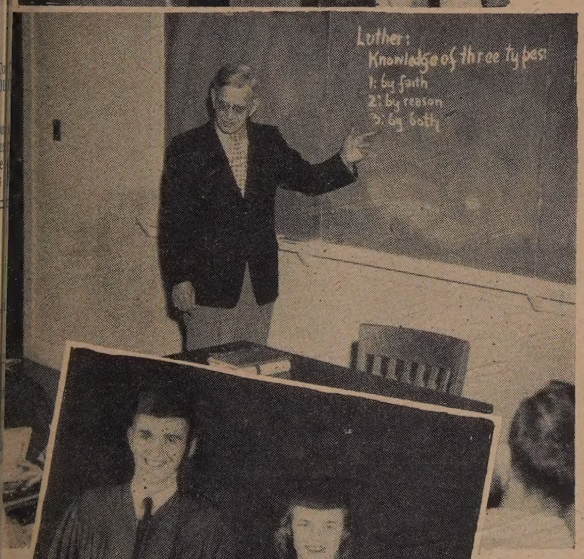

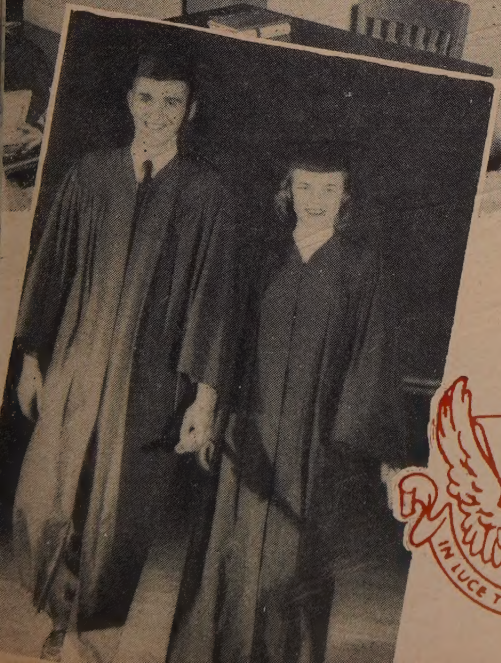

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